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superior merit the hope of escape from a low caste in the succeeding rebirth, he observes: "How much better it would have been for the whites in the United States had they taught the negroes the doctrines of transmigration of soul and Karma instead of Christianity!" The book will make the reader realize that present conditions in the United States are startlingly similar to those which in India gave rise to a system of castes.

It is to be hoped Mr. Ketkar will complete his series of studies in caste. Such a contribution to sociology justifies the policy of the progressive Maharajah of Baroda in sending promising Hindus to acquaint themselves with the learning of the West.

EDWARD ALSWORTH ROSS

UNIVERSITY OF WISCONSIN

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*Modern Educators and Their Ideals.* By TADASU MISAWA.  
New York: D. Appleton & Co., 1909. Pp. 304. \$1.25.

This work is a summary of the ideas of modern writers about education, of the same general type as Munroe's *The Educational Ideal* and Laurie's *Educational Opinion from the Renaissance*. It differs from most of these summaries of modern opinion in making Comenius the primary point of departure, thus omitting the group of Renaissance theorists, Rabelais, Montaigne, Ascham, etc. There are chapters on Comenius, Locke, Rousseau, Pestalozzi, Froebel, Herbart, and Spencer.

Considerable space is devoted to a discussion of the educational theories of modern philosophers with chapters on Kant, Fichte, and Hegel. Twenty-one pages are devoted to Fichte and only twenty-four to Pestalozzi. Kant receives fifteen pages and Basedow only five, yet the author quotes Paul Monroe to the effect that "Basedow succeeded in effecting a complete change in the whole nature of education and instruction in Germany."

A unique feature is the inclusion of chapters on W. T. Harris and G. Stanley Hall. In the preface the author makes special acknowledgment of indebtedness to President Hall.

The book is intended for "students of pedagogy in colleges or normal schools, teachers and other practical workers in educational fields, and those parents who take a special interest in the problems of education."

The following criticisms are suggested: (1) Most American

normal school and college students would fail to understand many parts of the book because it practically assumes that the reader has a knowledge of modern philosophy, e. g., "As Kant endeavored to clear away all the one-sided dogmatic views of preceding metaphysics by the standard of his analytic epistemology and to establish in their place a new system of philosophy upon the unshakable basis of the a priori categories of knowledge, so Herbart tried the same in the field of pedagogy" (p. 200). (2) Even if students should understand what is said, they would not learn much history of education. Pestalozzi would be for them primarily a theorist, and of Pestalozzian industrialism as worked out by Fellenberg and Pestalozzian object teaching, and of Pestalozzian methods of teaching the formal subjects by reducing them to their elements, they would learn practically nothing. (3) In presenting contemporary American educational theory, Dewey's social conception surely deserves as much prominence as the theories of W. T. Harris and G. Stanley Hall, but it is not mentioned. (4) The author gives evidence of a wide knowledge of educational literature, including such German works as those of Heinrich Sherer in which the social background and practical influence of educational theory are emphasized. It is unfortunate that the author has not included more of this element and less of the philosophical.

S. C. PARKER

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*Les vierges mères et les naissances miraculeuses.* By P. SAINT-YVES. Paris: Emile Nourry, 1908. 16mo., pp. 280.

Saintyves' book is a volume in the *Bibliothèque de critique religieuse*. It is called an essay in comparative mythology. It aims to bring the birth of Christ into relation and place with the vast number of miraculous births recorded in sacred books or recounted in the folklores and mythologies of many peoples. The field is not unworked. E. Sidney Hautant in his *Legend of Persons* presents many miraculous births; so does De Charencey in his *Le fils de la vierge* (published in second edition under the title *Lucina sine concubitu*). Saintyves has added to the work of his predecessors chiefly a method of treatment. He classifies and groups his great number of cases under the means by which conception has been produced. Thus his chapters are: "Fecundating Stones and